

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Easter Greetings

The Resurrection, An Established Reality

"If a man die, shall he live again?" (Job 14 : 14).

Message From PRESIDENT ALMA SONNE

THIS question has presented itself to thinking men and women down through the centuries. Most people answer it affirmatively, for they refuse to acknowledge annihilation. There is a natural longing in the human heart for immortality. It is man's fondest hope. It sustains him in the shadows and clothes him with conviction. That conviction gives purpose, significance and responsibility to life.

If life ends in death, the New Testament is fiction, not history, and the story of Jesus is a myth; Apostle Paul fabricated his letters and his powerful testimony is false. Then, too, the magnificent and sublime story of Jesus told by Matthew, Mark, Luke and John is untrue and the valiant, lion-hearted Peter lived a life of deception every day of his ministry.

On the same grounds the Prophet Joseph Smith was mistaken—a wilful deceiver, utterly irresponsible, and a wicked pretender; likewise his associates, Sidney Rigdon, Oliver Cowdery, David Whitmer, and Martin Harris. If all these men were insincere, the blood of the prophets was spilt in vain, the persecution of the Saints were naught and the Church of Jesus Christ of Latter-day Saints and all Christian churches are founded on a mistaken idea.

But they were not fooled nor deceived, neither did they deceive nor hoodwink their fellowmen. There is no way to account for their zeal and enthusiasm except by their knowledge of Christ's resurrection.

Peter at one juncture may have been bewildered and confused for he resorted to his fishing nets. It was his one refuge in disappointment. But Jesus came to his rescue with the admonition, "Feed my sheep." (John 21 : 16.) Under the inspiration and guidance of the Holy Ghost he carried forward that injunction. He and the others with him had been reassured and transformed. Their devotion to that sacred trust never flagged. They went forth as conquerors facing ridicule, persecution and death. They were possessed of a powerful truth about which they had no misgivings. They had seen the risen Redeemer. They refuted the charge that the body of the crucified Saviour had been stolen and the modern claim of skeptics that life is a blind alley which leads to oblivion in death.

Why did Peter suffer persecution and death? Because he had walked and talked with the resurrected Lord.

Why did Paul suffer imprisonment and execution? Because he had seen a vision

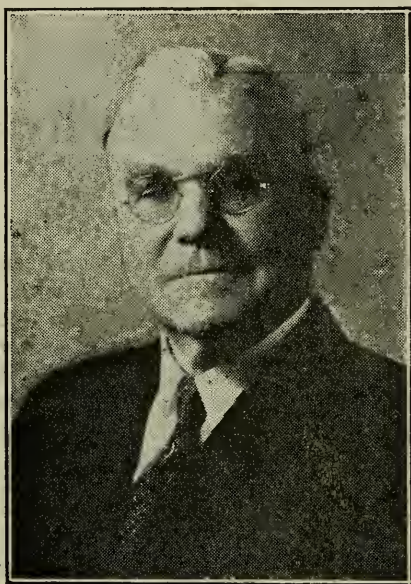
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Tribute To Elder Charles A. Callis

First Address by ELDER HAROLD B. LEE

ON this solemn occasion I pray humbly that the Spirit of the Lord might attend that which I shall say, and that I might be given the strength necessary for my part on this programme.

"Yea; though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."



Elder Charles A. Callis.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Those words might well have been the very words of Elder Charles A. Callis as a true expression of his feelings and his testimony.

As I think back over the time that has elapsed—it must have been about three years ago since the night that President J. Reuben Clark called me on the telephone and asked that I go with him to the L. D. S. Hospital where Brother Callis had been taken, the doctor having advised

the First Presidency that it appeared that Brother Callis was in a very serious condition. His pulse had gone down to a very low and dangerous ebb. But as we, by invitation of Brother Callis, put our hands upon his head, the inspiration of the Lord was there, and through the mouth of President Clark, he was blessed, and within a few days he was back at his home. It was only a few weeks later that he was able to go to the Texas-Louisiana Mission to install the new mission president there. As he came to tell me good-bye before he left on that trip, I said to him:

"Brother Callis, I do not like to see you go through that mission. That is a very hard mission to visit."

He smiled and said: "Brother Lee, there is not any place I would rather die than in the mission field. I am perfectly happy to go wherever the brethren send me."

The doctor later told him how precarious his condition had been when he went to the hospital. Many times since then he has said to me:

....."You know, the Lord has been good to me that he has allowed me to live a few years longer with my family and my loved ones and to serve in the Church."

When he and I received our assignment to organize the new stake in Florida, nearly a year ago now, he told me how happy he was that he was being assigned to go back to Jacksonville, for that place, he said, held many tender memories. It was there in 1906 where he was called as a missionary, and where, with Sister Callis, he was living when twins sons were born. He told me how as these sons, prematurely born, became ill and about six weeks after their birth it appeared as though they would not live, he went over to the little chapel near where they were living and there by himself he told the Lord how he wanted those two sons and reminded the Lord that he was there serving in the mission field, that he was giving his time, rather demanding

like, as he related the story, "but as I went out of that church after that prayer, I did not feel good," he said. I went back and told my wife what I had prayed. She said to me, 'Charlie, you did not do right. Let us go back again and tell the Lord, as we ought to, our feelings.' " And so the two of them went back, and in the church there together they knelt down and prayed again: "Thy will, O God, not ours be done." When their twin sons died the sorrowing parents were comforted by a sweet peace that came as a result of their prayer of resignation.

It was the Saturday before the organization of the stake that he asked me to go back with him, back to the site where this sacred experience had taken place. I knew, because of what he had told me, what must have been running through his mind. He walked about the church, that is now converted into an apartment house. He walked down past the little home where he and Sister Callis were living, where the twins were born, and where one of them had died. He was gazing upon a scene that had been made sacred, as though he were gazing upon it for the last time. To him, there in Jacksonville, as he told me—and I think with somewhat the same feeling that the Prophet Joseph must have had regarding Nauvoo—that there was the centre of one of the loveliest countries on the face of the earth, and there he was among the loveliest people that lived.

I notice over here to my right there is a beautiful floral piece that represents the map of the state of Florida, with the word "Florida" spelled out across the floral piece. I want to say to you to-day, that I witnessed the tenderness with which they laid this great leader of theirs away. I saw them during the two hours that his body lay in state in the chapel, file past in long lines with tears in their eyes and again as they stood while the casket was placed in the funeral car to be taken and prepared for shipment, and there were not many dry eyes in that crowd. As I see this floral piece here to-day, and I know what is behind it, I can say to you in all truthfulness that down in Florida there is only one heart to-day, and that heart is very sad at the

passing of their beloved leader.

Just before he left Salt Lake City—and he related this incident in the meeting where the stake was organized—he had received just awhile before he left, a letter from a person who maligned him and said some evil things about him in this letter. Before he left, he called this man on the telephone, and said to him: "My brother, to-morrow I am leaving on a long journey down to Florida, I am getting to be an old man and anything might happen to me. I may not return, and before I leave I wanted to call you and say this to you; I like you, despite what you said about me, and I want to leave on this journey with no feelings in my heart, for I have no feelings toward you for what you have said."

I do not know whether that man is here to-day, but if he is, I hope that before he gets ready to meet his Maker, he will be mindful of the same kind of preparation that Brother Callis was making. He not only did that, but, as the southern people congregated for our conference, there was a brother in attendance who had written letters to the general authorities while Brother Callis presided over the mission, criticizing his administration, and in order to show this man, who had written the letter, that he bore no feelings, he called him up to the stand and had him offer one of the prayers. And so it was with others as he went upon this last mission in preparation for that which was to come.

On the night before he passed away, he and I were guests, with Sister Lee and President and Sister Meeks, at the home of Brother O. H. Hawkins, the former president of the Jacksonville Branch, and now a member of the new high council. As we left Brother Callis to go on our way, he said, "If I do not get back soon, will you have the brethren excuse me." And before he left Brother Hawkins that night, he took him aside and said to him: "Brother Hawkins, I won't be here very long. Some of you won't live very long either. You won't be far behind me. But maybe when we get on the other side the Lord will give us a ward to look after, and won't we have a glorious time working together in the Lord's work over there?" That was less than twelve hours before he passed away.

The next morning he went downtown with Brother Archie O. Jenkins. They passed the Church on the way down, to comply with his request that he might see Brother Jenkins' store for the last time. Only a few blocks from the Church—and you who have been in Jacksonville will know—is Five Points and the traffic was rather heavy and Brother Jenkins was busy trying to negotiate the heavy traffic. Brother Callis, who was sitting in the front seat was talking to him, and his last statement was, "Brother Jenkins, last night Sister Callis"—there his voice stopped. As soon as Brother Jenkins had crossed the intersection he looked about and saw Brother Callis with his head lying back against the seat of the car as though asleep, and when he spoke to him and shook him, there was just a brief gasp and Brother Callis had gone.

I shall let you supply in your imagination the remainder of that sentence. "Last night Sister Callis—" But to me there was only one answer. Sister Callis, who had stood by him, without whom—he bore testimony to that great congregation—he could never have accomplished his mission—she, his lovely companion, it was who was there waiting for him at the portals to that heavenly home to which he was now being called.

He lived close to heaven during that week we were together down there. Oftimes when a difficult problem would confront us, he would say, "Let me sleep on this." He had asked them to prepare a separate room in the upstairs of the chapel there, that they called "Brother Callis' room" out of reverence for his memory. And sometimes when these problems had become great, he would wait until he spent the night alone in that room, and the next morning he would greet me with these words: "Brother Lee, last night I talked with God." And then he would tell me what his impression was concerning the problem in question as a result of the interview.

One evening while we were in consultation in the council room of the chapel, the choir was rehearsing for the broadcast, which was to be a part of the morning session of the conference down there. They sang, "O My Father" (which was sung at

the services for Sister Callis). It touched him very deeply, and he broke into tears, and he said, "Everywhere I go I can see her. Last night she was with me." And as he stood to address the congregation in the afternoon of the conference, he bore testimony to us that Sister Callis, he knew, was there in attendance at that conference. He paid tribute to her, as lovely and sweet and tender, a tribute as a man can pay to his companion. He told of her unselfish loyalty and devotion and willingness to sacrifice everything in the world that he might accomplish his mission. Not once had there been a complaining word from her.

He gave some last instructions to the new stake officers on the Monday before he passed away, instructions that I am sure now will never be forgotten, because, in truth, his passing has sanctified the work that he did in organizing that stake. May I give you just two of these instructions: One he read from Section 58 of the Doctrine and Covenants, verses 27 and 28:

"Verily I say men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward."

Then he took a piece of chalk and wrote on the blackboard the word "sacrifice." "Now," he said, "I want you in your labours to forget that word and do not be worrying about the sacrifices you will be expected to make in this stake." Then he took the chalk and wrote again the word "service," and he said, "I want you to remember that word "service." He said, "If you will think more of your service and less of your sacrifice, the Lord will take care of you and you will be all right." Then he had them repeat in unison the words of King Benjamin:

"And behold I tell you these things that you may learn wisdom, that when you are in the service of your fellow beings ye are only in the service of your God."

For his next lesson he took from his pocket a bit of crude looking paper with a

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THE SPIRIT OF MODERN SCRIPTURE

The Teaching Concerning Death, Judgment And the Hereafter in the Book of Mormon

By DR. SIDNEY B. SPERRY

Radio address on the Church Hour over KSL, Sunday, February 2, 1947.

IN an earlier address of this series I dealt with the problem of man and the hereafter as explained in the scripture known to us as the Doctrine and Covenants. This evening it is my wish to deal with the teaching of the Book of Mormon concerning death, judgment, and the hereafter. The Book of Mormon and the Doctrine and Covenants supplement each other effectively in these as well as other doctrines of the Gospel.

In the Book of Mormon we are taught that death comes upon all men because of the fall of Adam and Eve, our first parents. The Fall is regarded as a blessing; without it men would not have come into mortality or have known the meaning of joy. The earliest Book of Mormon prophet, Lehi, explained these facts as follows:

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:22-25).

The Book of Mormon answers the age-old question, "If a man die, shall he live again?" (Job 15:14), with an emphatic "yes." It is usually more concerned, however, with the important question of how to live here and now than with the question of life after death. But the Nephite prophets evidently believed that

some knowledge of the hereafter should be imparted to man in order to give force and meaning to their teachings concerning the present estate. They were very much concerned with moral and ethical conduct because it conditioned the lives of men in the hereafter. The Nephite belief concerning the importance of this life in the scheme of eternity is well expressed in the words of Amulek:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." (Alma 34:32.)

In one of the most important doctrinal sections of the Nephite scripture, Alma teaches that men go through two distinct stages of existence after death. During the first stage they pass into the world of spirits, which is the abode of all the departed, good or bad. In this state a partial judgment is seemingly passed upon the souls of men. The prophet Alma tells us that he inquired diligently of God to know what becomes of the souls of men between the time of death and the resurrection. In response to his prayers a heavenly messenger appeared to him and explained that the spirits of righteous persons are received into a "state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all of their troubles and from all care and sorrow." The angel continued to point out that the spirits of the wicked, on the other hand, are led captive by the will of the devil. They are cast out into outer darkness where, to quote the text, "there shall be weeping, and wailing, and gnashing of teeth." The souls of wicked men are in a state of darkness. Their consciousness of guilt produces within them a terrible fear of God's judgments. Thus they remain in this mental state, in the place called paradise, until the time of

their resurrection. (See Alma 40:9-14.)

In very forceful language the prophet Amulek discusses the sorry condition of the unrepentant sinner after death. Because sin exacts such a heavy price from its victim, Amulek urges his hearers not to procrastinate the day of their repentance until the end. He points out that man's sojourn in mortality is the time allotted to him to prepare for eternity. He emphasizes that if we do not improve our time while in this life there will come the "night of darkness wherein there can be no labour performed." (Alma 34:33.) Let me read one of Amulek's most forceful passages:

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this: for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you: and this is the final state of the wicked." (Alma 34:34, 35.)

It is obvious that the Nephite people realized the great importance of this life in the gospel plan. The Mormon people for the same reason proclaim the importance of taking advantage of spiritual opportunities during one's lifetime. People who day-dream of heavenly bliss without taking practical steps to check their present spiritual status may eventually find themselves in a sorrowful position. The Book of Mormon teaches us that this life is very worthwhile in and of itself. Moreover, it is a probationary period during which we may prove ourselves and make ourselves worthy of God's blessings.

The second stage of man's existence after death consists in the reuniting of his body and spirit in the resurrection. Through the atonement and triumph of Christ over death, all men shall be raised from the dead. (Mosiah 16:7; Alma 21:9.) Alma the prophet told one of his sons that the souls

of men will be brought in judgment before God to be judged according to their works. This will bring about a restoration of those things spoken of by the prophets. He states that:

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body: yea, even a hair of the head shall not be lost: but all things shall be restored to their proper and perfect frame." (Alma 40:23.)

Amulek the prophet tells us that the death of Christ would loose the bonds of temporal death, and that both limb and joint would be restored to its perfect frame. The wicked as well as the righteous shall be raised so that they can die no more; thus they become spiritual and immortal, never more to see corruption. Moreover, we are informed that we shall have a bright recollection of all our guilt. (Alma 11:41-45.)

The Nephites believed in two resurrections: the resurrection of the just, called a first resurrection, and a resurrection of the unjust. They believed that those who died before the resurrection of Christ, in ignorance of him, would come forth in the first resurrection. It was also taught that little children who die, also come forth in the first resurrection, but the wilfully wicked have no part in it.

Abinadi taught that all who believe in the words of the prophets, or all those who have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. He continued my emphasizing the evil of rebelling against God and dying in one's sins. He said:

"All those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection." (Mosiah 15:26.)

A number of the prophets who lived before the coming of Christ seemed to limit the first resurrection to the just who lived before our Lord came in the flesh. We know to-day, however, that most just men

(Continued on page 46.)

DISTRICT HIGHLIGHTS

CAPE DISTRICT.

Dan Cherret, President, 14, Serpentine Road, Finlands.

Cape District Relief Society meeting was held and Madge Halse was elected President with Johanna Fourie as 1st counsellor and May Rayner as 2nd counsellor.

A new baby boy (LesLe Desmond) arrived at the home of Brother and Sister Dirk Louw, Epping Garden Village, on the 28th of February.

MOWBRAY BRANCH.

Alvin Park, President, "St. George's Villa," Forest Road, Rondebosch.

President and Sister Sharp and their son Alan left Friday, February 28, for another trip around the mission. May the Lord's blessings attend them. On Sunday, March 2, the Mutual gave us an interesting programme under the direction of Sister Edith Wiid. Following the evening services the inauguration of the " Fireside Meeting " was held in the Amusement Hall with Dr. Herman C. Daleabout, principal of the Somerset West High School, as guest speaker. Having just recently returned from an extensive tour of the United States, he lectured on his experiences, accompanied by one hundred and fifty beautiful coloured film slides. His comments of his stay in Salt Lake City, where he met President George Albert Smith, and was entertained by Sister Sharp's brother, Brother John D. Giles, were particularly interesting. A very fine Comaradery was held by the Gleaner Girls in the small hall on Tuesday, March 4th. A Braaivleis was held out in Wynberg Park by the Mutual group on Saturday, March 15, everyone having a good time. On Sunday evening, March 16, the Relief Society, under the direction of Sister Cecilia Harvey, gave us a very fine and interesting service. The following Monday night they held a social at the Branch which was enjoyed by all who attended. We want to extend a "Welcome " to Sister Dorothy Goodrich and her family who have returned to South Africa for an extended stay after living in the United States for many years.

TRANSVAAL DISTRICT.

Norman G. Muir, President, 119, Kitchner Avenue, Bez Valley, Johannesburg.

Brother Nelson van Niekerk has been sustained as 2nd counsellor in the Springs Branch Presidency. Brother Johan Stemmett having been released from that office to take charge of the Sunday School. Springs Relief Society is in full swing, anticipating a better year this year than last.

Brother I. C. Louw, together with Marlene and Beverley spent Sunday, the 9th of March, with the Brummer family at Vereeniging, and report a successful Sunday School.

Thys, son of Brother and Sister Brummer of Vereeniging, will be confined to the hospital for three months. We pray for his complete recovery.

Brother and Sister Alec Wilson and children are enjoying a visit to the south coast during their vacation. Springs Branch sends best wishes to all members and friends in the mission.

Brother and Sister Potgieter were blessed with a fine daughter born on the 8th of January, and was blessed by Brother Wm. H. Brummer on the 16th of February. It was given the name of Susanna Catherina Barbara Potgieter.

DURBAN BRANCH.

Louis C. Duncan, President, 187, Montpelier Road, Durban, Natal.

Brother C. A. Smith who has held the position of Sunday School Superintendent for many years was released with a hearty vote of thanks. He was afterwards set apart as 2nd counsellor in the Branch Presidency. Brother J. M. Jakins was set apart as Superintendent of the Sunday School. Brother M. W. Smith was sustained as 1st counsellor in the Sunday School Superintendency.

Sister Mary Winsome Jakins was sustained as Secretary to the Sunday School and Sister Natalie Doreen Fagan was chosen as her assistant. Sister C. M. Hancock was released with a hearty vote of thanks from the position of Sunday School Secretary.

Tribute to Elder Charles A. Callis.—From page 40.

heavy scrawl upon it, and his Irish sense of humour came to his aid as he read from it. The janitor had looked after him somewhat while he stayed alone on two different nights at the chapel. He said, "I would like to read you something that the janitor wrote to me this morning." Bits of food that the Saints had brought there for him, he had left lying on his table, and the janitor wrote to him about it, "If there are no bits of food left and all are cleared away, when the roaches come (meaning cockroaches) they will find nothing and will soon go away." He was reminding Brother Callis that he ought to pick up the crumbs so as not to invite the roaches. Then Brother Callis said to the stake leaders: "Now, there is a text for you, and I want you to think what the janitor said when I read what the Master said as recorded in John the 14th chapter: "For the prince of this world cometh, and had nothing in me." "Now," he said, as he applied his lesson, "let that be a reminder to you, so to live that when the prince of this world, even Satan, comes, he will find nothing in you, and, like the cockroaches that the janitor has warned me about, he will go away and leave you alone."

There was another thing that the members of the First Presidency and the Council of the Twelve will be interested in. You remember how anxious he was that the work of the Lord be publicized. He was constantly chiding us that we did not get enough publicity, and he frequently quoted from the Apostle Paul's words to King Agrippa:

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

And so he would say that the work of the Church and the preaching of the gospel in our day must not be done in a corner. We must publicize it. He tried to get full publicity in the organization of the new Florida stake. He wrote out in his own handwriting some things he wanted the papers to publish, and they did not carry it as fully as he wanted. He was scolding about it for fear somebody had not put forth the effort that he thought they should have

done. After he died there was not a radio in the Southern States that did not carry the news of his death. The Associated Press and the United Press Association picked up the announcement of his passing, and with that the account of the organization of the Florida Stake, his last mission. I can fancy Brother Callis saying, with the little chuckle that he always had: "Well I at least got the publicity that the work of the Lord needed, even if I did have to die to get it." I can fancy how pleased he must have been with this last bit of full publicity.

I had a sense of real loss when I knew he was gone. But when I retraced our steps of the past week, and finished up the few uncompleted assignments, I had a feeling that although he was gone from sight, he was not gone in fact. As I walked up the steps to his room in the chapel after the services I had one of the most soul-satisfying commendations that I have ever received. I seemed to hear him say as I went up the steps to get my hat, "Good work, son. Good work, son." And I knew that he was not far away.

This has been one of the saddest and one of the most difficult tasks that I have ever undertaken, to be with him and attend to the last sad rites and accompany his body home, but I want to tell you folks that through it all it has been one of the greatest faith-promoting experiences of my life, attesting to the certainty of life after death. I know that he lives. I know that he is with Sister Callis, and I bear you that testimony in the name of the Lord Jesus Christ. Amen.

Deseret News—Church Section.

The Resurrection, An Established Reality.—

From page 37.

of the crucified Saviour on the way to Damascus, and because he had tested and analyzed every claim of the disciples respecting the profoundest truth of the Christian religion.

Why did Joseph Smith permit himself to be murdered by an angry mob? Because he could not deny the things which are paramount to all men when they face the issue of life and death.

These men were irrefutable witnesses of the greatest event in human history.

The resurrection of Jesus, the Christ, is an established reality.

Sunday School Sacrament Gem and Concert Recitations for May, 1947

SACRAMENT GEM.

By strict obedience Jesus won
The prize with glory rife:
"Thy will, O God, not mine be done,"
Adorned His mortal life.

GOSPEL DOCTRINE.

And you must preach unto the world,
saying: You must repent and be baptized,
in the name of Jesus Christ; For all men
must repent and be baptized, and not only
men, but women, and children who have
arrived at the age of accountability.

Doc. and Cov. 18 : 41, 42.

GOSPEL MESSAGE.

Abide ye in the liberty wherewith ye are
made free; entangle not yourselves in sin,
but let your hands be clean, until the Lord
comes. Doc. and Cov. 88 : 86.

SENIORS.

Wherefore, thus saith the Lord, I have
led this people (the Nephites) forth out of
the land of Jerusalem, by the power of mine
arm, that I might raise up unto me a right-
eous branch from the fruit of the loins of
Joseph. Jacob 2 : 25.

JUNIORS.

But ye will teach them to walk in the
ways of truth and soberness; ye will teach
them to love one another, and to serve one
another. Mosiah 4 : 15.

PRIMARY.

Let us show our thankfulness
To Our Father in Heaven above,
By doing just a kindly deed
Or helping those we love.

KINDERGARTEN.

Father so kind in heaven above,
May we be good and true
May we be sweet to those we love,
And kind in all we do.

RELIEF SOCIETY CORNER

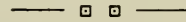
IDA G. SHARP

DATE STICKS.

- 1 cup sugar.
- 2 eggs.
- $\frac{1}{2}$ cup milk.
- 1 cup walnuts.
- $1\frac{1}{2}$ cups dates.
- $1\frac{1}{2}$ cup flour.
- 3 teaspoons baking powder.
- $\frac{1}{4}$ teaspoon salt.
- 1 teaspoon vanilla.

Method of Mixing.

Mix sugar, milk, egg yolks and vanilla.
Add dates and nuts. Add sifted dry in-
gredients and stir until smooth. Cut and
fold in egg whites which have been beaten
stiff. Pour into greased dripping pan and
bake at 350° for 25-30 minutes. Let cool
for 2 minutes. Cut into strips and roll in
granulated sugar, if desired.



EASTER

On this day, observed as the Sabbath of
Easter, unnumbered millions of men and
women throughout the world remember
with gratitude the resurrection and triumph
of Him whose influence has been more per-
sistently felt than anyone who ever crossed
the pages of history. From Him we reckon
time. To Him we look for counsel. Him
we seek for wisdom and understanding
when the journey we are travelling together
becomes difficult. To Him we look for
eternal life and the promise that "what-
ever principle of intelligence we attain unto
in this life, it will rise with us in the resur-
rection." And if a person gains more
knowledge and intelligence in this life
through his diligence and obedience than
another, he will have so much the advan-
tage in the world to come." Thus it is
recorded; thus it is promised by the Son
of God.

From *Unto The Hill* by Richard L. Evans.

The Teaching Concerning Death, Judgment and the Hereafter in the Book of Mormon.—From page 42.

and those who know no law, who live after Christ's resurrection are also included in the first resurrection. (D. and C. 45:54; 132:19, 26.)

Now let me say a little more about the doctrine of the judgment. It is important that we understand this doctrine. The world to-day seems little disposed to inquire into the nature of it. Men generally dislike to be held to an accounting for what they do. However, if the universe is ruled by law—and I believe that it is—we shall have to account for the deeds done in the flesh. Moral law is just as exacting upon us as physical law. God will not be mocked. The Book of Mormon prophets, no less than the prophet Amos, taught the law of retribution. Moreover, they were just as courageous in doing it as he. Amos did not hesitate to tell his generation what was wrong with it. When he was told by Amaziah, the official representative of the state religion, not to prophesy, he replied, "Now therefore hear the word of the Lord." (Amos 7:16.) The Nephite prophets preached what will be considered by many of this generation a harsh doctrine of judgment. Nevertheless, we should remember that they did not have a narrow and particularistic concept of God. Two weeks ago I pointed out to you, my friends, that the Nephite concept of God was noble and enlightening. The Nephites knew that God was loving, merciful, and just. It is for that very reason that we ought to listen soberly to their words concerning the judgments of God upon men in the hereafter. "Therefore," if I may quote Amos again, "hear the word of the Lord."

The prophet Alma tells very plainly what kind of a judgment men will face at the bar of God. Of special interest are his words concerning those whose hearts have become hardened against the world of God, inasmuch that it is not found in them. He tells us that their state is awful. Yes, "awful" is the word used. We are told that their words will condemn them. Not only that, but their thoughts, not to mention their works, will condemn them also. Such men will not dare to look up to God,

but will prefer to have the rocks and the mountains fall upon them in order to be hidden from his presence. But the rocks and the mountains will not fall upon them. They will be obliged to stand before God in all his glory, power, might, majesty, and dominion, and acknowledge to their shame that his judgments are just. Alma points out that such persons die a spiritual death; that is, they die as to things pertaining to righteousness. They are as though there had been no redemption made, because they cannot be redeemed according to God's justice. (Alma 12:12-18.) Keep in mind, my friends, that Alma's explanations which I have given have reference to those who are hardened in their sins.

Alma once explained certain matters concerning the resurrection and the judgment to his wayward son Corianton. Let me read you some of the things he said:

"It is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good. And if their works are evil they shall be restored unto them for evil. Therefore all things shall be restored to their proper order . . . one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil." (Alma 41:3-5.)

Notice in this statement that men are to be judged not only by their works, but by the desires of their hearts also. I believe that the Book of Mormon has a real contribution to make when it says that the desires of a man's heart will be taken into account in the judgment.

It should be observed that while the Book of Mormon emphasizes the inexorable-ness of God's judgments, it is also very careful to point out that they are absolutely just. Mosiah, a prophet-king, referred to the judgments of God as follows:—

"Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but

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The Spoken Word from Temple Square

By RICHARD
L. EVANS

ENCROACHMENT BY PRECEDENT.

THERE is a principle of common law to the effect that a privilege, freely and unrestrainedly continued, may come to be looked upon as a right. For example, if we permit a man to walk over our property once, we have granted him a privilege. But if we permit him to walk over it as he wishes, as long as he chooses, without warning of trespass, we may, in time and under some circumstances, have granted him a perpetual right—an easement, as it is legally referred to. And thus, by neglect or indifference, we may have lost the ability to control what is ours. Rights are frequently acquired and perpetuated by making persistent use of them, and frequently lost or forfeited by failure to use them. Often we take them for granted. We sometimes delegate them to others. We elect a public officer and assume that he will not exceed his powers and prerogatives; or we appoint a private agent and assume that he will serve our interests—and then we go our way and ask, in effect, not to be bothered. But all the history that men have recorded, and all the human nature that men have encountered have served notice on us that those to whom we delegate powers and privileges tend to exceed their assignments. And when someone has exceeded his assignment once, without check or restraint, without being called to account, he may assume license to do so again and again. And thus, by letting the camel get its nose under the tent, so to speak, precedents are established which come to have the effect of law, whether or not such law was ever enacted or intended. And when such encroachment is once under way, the people soon find that they have to exert themselves to set right what, by their laxity, has been allowed to get out of line. Anyone who uses delegated authority—anyone who represents others—must never be permitted to presume that such authority is permanently his or inherent within him—for the people, who have the right to delegate authority have also the right to revoke it; and because a

man has been permitted to speak for other men, it does not follow that he owns other men. If he assumes that he does, it may be partly his fault and partly the fault of those who have been careless of their rights, for to allow the privilege of trespassing once may easily come to be looked upon as the right to walk over anyone at any time.

—December 8, 1946.

PEACE IS A PERSONAL PROBLEM.

THIS is the second such season that we have enjoyed since war formally ceased. And the measure of peace that has since been ours, and the progress that has been made toward prolonging peace, we count among our highest blessings. It would be pleasant to record that all differences had died, but this cannot, in truth, be done. An although it may seem to be an over-simplification to say so, peace is a personal problem. It is a personal problem, because keeping peace among families and friends and neighbours is a necessary prelude to keeping peace among strangers. Would it not be unreasonable for us to expect statesmen to keep peace in far places if we were unable or unwilling to do it in our own homes, or in our own towns, or in our own back yards, so to speak. Would it not be unreasonable to expect them to keep peace among peoples of different outlook and background and history, if we were willing or unable to keep peace among people whom we have known and lived with all our lives? Would it not be unfair for us to expect anyone to keep peace for us among strangers if we were not able and willing to keep peace between neighbour and neighbour, between employee and employer, between brother and brother? The principal problems of the world reduce themselves essentially to the problem of getting along with people. And all this we must remember before we expect too much of the men who work for peace, and too little of ourselves. They cannot wrap it up and bring it home to us as a surprise package. There is something of

its making that must come from us. " . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." ¹ This was affirmed by the Prince of Peace and by prophets who preceded him. And when we go back to the problems of business, to the pressure of the office, to the labour of the shop, back to the daily realities of the working world, may we take with us the spirit of this timeless truth—for peace is a personal problem. And may we find that peace of which the angels sang when shepherds watched and wise men worshipped.

i Matthew 22:37-39.

—December 22, 1946.

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the judgments of men are not always just." (Mosiah 29:12.)

Moreover, the prophet Jacob tells us that in the judgment:

"We shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (2 Nephi 9:14.)

The Book of Mormon does not vouchsafe us much information concerning man after the judgment. To be sure, we are told that great differences will exist between the righteous on the one hand and the wicked on the other, but in what those differences will consist little is said. Nothing is told us about man's ability to progress, nor is anything very specific made known concerning the relations of a man with his family and loved ones. The Nephite scripture does not deal with the graduated conditions of men in the hereafter as does Section 76 of the Doctrine and Covenants.

My own impression, gained from reading the Nephite prophets who appeared before the time of Christ, is that they did not have revealed to them as much as we now know concerning man's status in the hereafter. There would seem to be little doubt, however, that the Nephites who

lived in the Golden Age following the appearance of Christ on this continent did have great revelations on the subject. "Why then," we may ask, "does the Book of Mormon not reveal to us the substance of these revelations concerning the hereafter?" The answer, I believe, lies in the fact that God intended Joseph Smith, the prophet of the latter days, to make known to this generation the important doctrines concerning man's destiny after judgment. By this I mean certain enlightening details not contained in the Bible. These details I have already dealt with in my address of December 22nd, "The Doctrine and Covenants on Man and the Hereafter."

In reference to man's hereafter the Book of Mormon subscribes to the Doctrine of Paul: "Whatsoever a man soweth, that shall he also reap." May I call your attention also, my friends, to the words of Carlyle with which the prophets of the Book of Mormon would have agreed:

"Never forget the day of Judgment. Keep it always in view. Frame every action and plan with a reference to its unchanging decisions. Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but only accident here below. Judgment for an evil thing is many times delayed, some day or two, some century or two, but it is sure as life, it is as sure as death!"

EASTER DAY.

Christ the Lord is risen to-day,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.
Love's redeeming work is done,
Fought the fight, the victory won:
Jesus' agony is o'er,
Darkness veils the earth no more.
Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids Him rise,
Christ hath opened Paradise.
Soar we now where Christ hath led,
Follow our exalted Head;
Made like Him, like Him to rise;
Ours the cross, the grave, the skies.

Charles Wesley.